



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

Dr. BELL replied that no doubt the North Foreland and Boulogne were parts of the same ridge of land that was formerly continuous. But with regard to the ancient names of places in Britain, if Ptolemy were taken as a guide, he would undertake to find all the names given by that writer describable from the Teutonic names. Aberouse clearly meant the mouth of the Ouse; and "*Μεταρρις*," the word Ptolemy used for the "Wash," admirably expressed the rise and fall of water. Harwich, called by him "*Κατασολον*," was another example, describing the mouth of the River Stour, and being the translation of the Britannic name. So that Ptolemy only gave a translation from the pre-historic language he found in Britain.

The CHAIRMAN having thanked Dr. Bell in the name of the Society, the meeting then adjourned.

---

APRIL 2ND, 1867.

DR. CHAENOCK, V.P., IN THE CHAIR.

The minutes of the preceding meeting were read and confirmed.

It was announced that the following gentlemen had been elected Fellows of the Society:—C. M. Barter, Esq., M.B., 27, The Paragon, Bath; A. Bender, Esq., 1, Lansdowne Terrace, Stockwell; P. A. Brady, Esq., M.D., Bradford, Yorkshire; W. Barrington d'Almeida, Esq., F.R.G.S., 19, Green Park, Bath; Walter C. Dendy, Esq., Past-President of the Medical Society of London, 5, Suffolk Place, Pall Mall; Lieut. Arthur E. Downing, Bengal Army; R. H. W. Dunlop, Esq., C.B., F.R.G.S., Lakefield, Glen Urquhart, Inverness-shire; Robert Dyce, Esq., M.A., 16, Union Terrace, Aberdeen; T. d'Orville Partridge, Esq., M.R.C.S.Eng., and L.R.C.P., Flat Island, Mauritius; Rev. Edgell Wyatt Edgell, 2, Lansdowne Terrace, Notting Hill; George Rogers, Esq., M.D., Longwood House Asylum, Bristol; Edward Wood, Esq., F.G.S., Richmond, Yorkshire.

The presents received since the last meeting were announced as follows:—

FOR THE LIBRARY.

From the Author.—Burmeister. *Anales del Museo Público de Buenos Ayres*, entregas 1 & 3.

From K. R. H. Mackenzie, Esq., F.S.A., F.A.S.L.—*Picture of Hindoo in Mourning*.

Antonio Nuck.—*Adenographia curiosa, et uteri femineia natome nova*.

The DIRECTOR called attention to the large collection of specimens which had come from the Gaboon, and had been presented to the Society by their active Local Secretary, Mr. R. B. N. Walker. There were forty-six distinct specimens. The letter which accompanied them stated that Mr. Walker was still zealously at work for the Society, and more contributions to the museum might be expected from him ere long. In Mr. Walker's letter he expressed surprise how little the works of the Anthropological Society were at present

known on the west coast of Africa. In that part, he said, the English understood the Negro character, and if the negrophilists would only pay a visit to that coast he felt assured their views on the subject would undergo a great change. Dr. Hunt further observed that two years ago the Society had voted the sum of £20 to Mr. Walker to assist him in penetrating farther into the interior to examine more closely the African races. Hitherto they had heard little from him, but to-night there was presented a rich collection of specimens, the products of some of his labours. There was a list of forty-six distinct specimens used by the Negroes, and there was a communication from him occupying sixteen closely written pages. It was not necessary then to read any portion of the letter, as Mr. Walker was preparing a paper, or papers, to be read to the Society on a future occasion, when the opinions expressed by him on the Negro of Western Africa might be calmly discussed. In the mean time the weapons might be examined, which were explained in the list that accompanied them. He thought that nothing throws so much light on the savage races as the character of the weapons they used.

The following is a list of the objects on the table:—

1. Two fly whisks, from Loango, West Africa.
2. A grass-cloth, ditto.
3. An ivory carving, ditto.
4. A native pitcher, ditto.
5. Three pipe bowls, ditto.
6. A nest of six baskets, ditto.
7. Three small grass-cloths, from Old Calabar, W. A.  
(The above presented by Robert Kirkwood, Esq., of Gaboon, W. A.)
8. A musquito-net or bar (Nago-mbo), from R. Ogowe, or Ogove, W. A.
- 8a. Two pieces of grass-cloth, from Loango, W. A.
- 8b. A Ngove girdle, from Ngove or Caputa, W. A.
9. A pipe-bowl, made by Mbisho, or Mbisyo, tribe, Coriseo bay, W. A.
10. Five spear-heads made by Ba-Fanh tribe, head waters of R. Gaboon, W. A.
- 10a. Six spears, made by Ba-Fanh.
11. Six knives or daggers, made by Ba-Fanh.
12. A Ntyambi, musical instrument made by Mpongwes of Chantomé, or south shore of R. Gaboon, W. A.
- 13, 14. Two skulls of Osyekani (pl. Asyekani) tribe, neighbourhood of R. Gaboon, W. A.
- 15, 16. Two skulls of Akeli, or Bakëli tribe, near R. Gaboon, W. A.
- 17, 18. Two skulls of Ba-Fanh tribe, R. Gaboon, W. A.  
N.B. Nos. 13 to 18 in small case, marked A.S.L. 2.  
Nos. 8 to 18, both inclusive, presented by William Latta, Esq., Gaboon, W. A.
19. An Osyekani skull, R. Gaboon, W. A.
20. A skull of Nkâmi, or Camma, native, from R. Fernan Vas, W. A.
21. A skull of "Bobouri," Grand Bassam, W. A.

22. A Ba-Fanh skull, from R. Nkâmo or Coms, an affluent of the Gaboon, W. A.  
Numbers 21 and 22 presented by Mons. E. G. Méry, F.A.S.L., Gaboon.
23. Six Ba-Fanh spears, R. Gaboon, W. A.
24. An Inlenga paddle, R. Ogowe or Ogove, W. A., at confluence of Orembâ Okanda and Orbâ. Ngrmye.
25. A loom of the Isyâgâ tribe, with piece of grass-cloth, or Owôngâ attached, nearly finished. This loom is common to many tribes; it appears not to have a collective name for the whole; the different parts are labelled with Isyâgâ or Isyira names.
26. Ipusu; material employed for the manufacture of grass-cloth, procured from a palm called by the Mpongwe-speaking tribes Enlimba (pl. Anlimba). This palm also furnishes these tribes with materials for building their houses, also with the thatch, which is sometimes called Calabar mats.
27. A Bakêlê mat, R. Ogove, W. A.
28. Four Ngove mats, Ngove or Caputa.
29. Four pieces of grass-cloth (Owôngâ, pl. Eboûga), from Isyâgâ tribe, Orembâ Ngunye; several of these sewn together into a large cloth are worn by the tribes of the Ogove, Orembâ, Okanda, and Ngunye, and by many tribes south of and interior of the Gaboon; to the northward these cloths seem unknown; the large cloths are called Ndengê.
30. Two Ndengê, made by Isyâgâ, obtained at the Iveia town of Buâli, Orembâ Ngunye, a few miles above the Falls of Samba.
31. A Bakêlê girdle, from R. Ogorve or Ogove.
32. The fan, or ivêpa, of Nkombe Revêga, or Nkango Ntyuga, a chief of the Igalua tribe, R. Ogove; the man was the chief cause of my being unable to ascend the Orembâ Okanda farther. Large fans of this description are used by the chiefs as insignia of authority, particularly when making a speech, or "talking a palaver."
33. An otendo, or hair-pin, from Inlenga, R. Ogove.
34. A spoon made by a slave at Inlenga, ditto.
35. A knife; imitation of "Dutch knives" used in barter; made by Isyâgâ; purchased at Buâli and called by the Iveia tribe tyuma.
36. A piece of ntyinge, or red dye, used with oil to anoint the skin, more especially by women during menstruation, and after childbirth, as a sign of uncleanness; procured at the Ivili town of Chief Agumbo at Samba Fall, Orembâ Ngunye.
37. A cutlass, or sword, made by Isyâgâ; procured at Iveia town of Buâli, above Samba; called by Iveia, ivaka, and valued so highly by them as to be almost unobtainable.
38. A bow of Isyâgâ; used also by Isyira and other tribes inland, but by none lower down the Ngunye than the Ivili; called by Iveia, igêta. Tribes north of the equator, as the Ba-

- Fangh, use cross-bows ; those south, bows like this. I hope to procure and send a Fanh cross-bow and bolts soon.
39. Thirty arrows, some of them poisoned, made by Isyâgâ, purchased at Buâli ; called by Iveia, moulai, but this name, I think, is rightly the name of the *poison* only.
  40. A quiver, made by Isyâgâ, purchased at Buâli, and called by Iveia, isogolu.
  41. A piece of bark and two leaves, given to R. B. N. W. by Rempâlés head slave, an Esyêbo, before starting up the Ôrembâ Okanda ; the Okanda tribe are supposed to be powerful magicians, and the Inlenga are quite unable to counteract their spells, but the Osêbo are equally if not more powerful ; the bark and leaves were to be kept constantly about me, and placed at night under my pillow, which would prevent harm coming to me during sleep ; for it is at night that these people most fear the influence of witchcraft and sorcery ; a man who by day possesses a fair amount of courage, becomes at night a pusillanimous coward ; not having reached the Okanda tribe I was unable to put the virtues of my counter-charm to the proof.
  42. Eleven iron necklets of the Ba-Fanh, Gaboon, W.
  43. An iron bracelet of the Ba-Fanh, ditto.
  44. A girdle of the Ba-Fanh, ditto.
  45. A sword of the Ba-Fanh, ditto.
  46. A dagger of the Ba-Fanh, ditto.

Nos. 19 and 20, and 23 to 46, both inclusive, are collected and presented by R. B. N. Walker, Loc. Sec., A.S.L., Gaboon.

*N.B.*—*â* is pronounced *aw* ; *ô* has nearly the same sound as *â* ; *v* is a combination of *v* and *w*, or sometimes of *b*, *v*, and *w* ; *nl* is a combination of the two letters very frequent in the Mpongwe language, but sometimes the *n* is nearly mute, at others the *l*.

Orembâ (-baw) means river, and is the proper form of the word Rembo used by Du Chaillu ; it makes Itembâ in the plural.

The first paper read was

*On the Gipsies of Bengal.* By BABU RAJENDRÂLÂLA MITRA.

Abstract. [The paper will appear at length in the *Memoirs*.]

The author pointed out at some length the general belief in Europe that the gipsies are of Asiatic origin ; and gave the various names by which the gipsies, who call themselves *Rominichal*, or wandering men, became gitanos in Spain, zingari in Turkey, tatters in Holstein, weddahs or nuts in Southern India, and bediyas in Bengal. He compared the last-named with the gipsies in Europe, with whose habits great similarity existed. A long description of the customs, appearance, and language of the bediyas was given, illustrated with vocabularies showing the differences and resemblances between the Bediya and Hindustani Bengali dialects.

MR. HYDE CLARKE considered the paper to be a valuable one, as it